

Faith: Fundamental to Healing [2/1/12, DKeeler]

Wed Svc [205, 102, 166]

Wednesday, February 1, 2012

BIBLE

1 | Heb. 11:1-3

1 Now faith is the substance of things hoped for, the evidence of things not seen.

2 For by it the elders obtained a good report.

3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

2 | James 2:14,18,21-23

14 What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

22 Seest thou how faith wrought with his works, and by works was faith made perfect?

23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

3 | Matt. 8:5-10 when,13

5 when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

10 When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

4 | Matt. 9:20-22

20 ¶And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment:

21 For she said within herself, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith

hath made thee whole. And the woman was made whole from that hour.

5 | Mark 9:17,18 and I, 19-20,23-27

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;

18 and I spake to thy disciples that they should cast him out; and they could not.

19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

23 Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up; and he arose.

6 | Matt. 17:19-20

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

7 | Mark 4:40

40 And he said unto them, Why are ye so fearful? how is it that ye have no faith?

8 | James 1:2-6 (to 1st .)

2 My brethren, count it all joy when ye fall into divers temptations;

3 Knowing this, that the trying of your faith worketh patience.

4 But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

6 But let him ask in faith, nothing wavering.

9 | Rom. 3:3

3 For what if some did not believe? shall their unbelief make the faith of God without effect?

10 | Rom. 10:11 the, 12-14(to 1st ?),17

11 the scripture saith, Whosoever believeth on him shall not be ashamed.

12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

13 For whosoever shall call upon the name of the Lord shall be saved.

14 How then shall they call on him in whom they have not believed?

17 So then faith cometh by hearing, and hearing by the word of God.

.. .

Mark 11:22 Jesus

22 Jesus answering saith unto them, Have faith in God.

SCIENCE AND HEALTH**1 | SH 387:27-388:4**

27 The history of Christianity furnishes sublime proofs
of the supporting influence and protecting power bestowed
on man by his heavenly Father, omnipotent **Christian**
30 Mind, who gives man faith and understanding **history**
whereby to defend himself, not only from temptation, but
from bodily suffering.

388:1 The Christian martyrs were prophets of Christian
Science. Through the uplifting and consecrating power
3 of divine Truth, they obtained a victory over the corpo-
real senses, a victory which Science alone can explain.

2 | SH 579:10-14

ABRAHAM. Fidelity; faith in the divine Life and in the
eternal Principle of being.

12 This patriarch illustrated the purpose of Love to create
trust in good, and showed the life-preserving power of
spiritual understanding.

3 | SH 1:1-4

1:1 The prayer that reforms the sinner and heals the
sick is an absolute faith that all things are
3 possible to God, — a spiritual understanding of Him,
an unselfed love.

4 | SH 130:26-32

If thought is startled at the strong claim of Science
27 for the supremacy of God, or Truth, and doubts the su-
premaccy of good, ought we not, contrari- **All evil**
wise, to be astounded at the vigorous claims **unnatural**
30 of evil and doubt them, and no longer think it natural to
love sin and unnatural to forsake it, — no longer imagine
evil to be ever-present and good absent?

5 | SH 547:23-32; 548:2-8

The Scriptures are very sacred. Our aim must be to
24 have them understood spiritually, for only by this under-
standing can truth be gained. The true the- **True theory**
ory of the universe, including man, is not in **of the**
27 material history but in spiritual development. **universe**
Inspired thought relinquishes a material, sensual, and
mortal theory of the universe, and adopts the spiritual and
30 immortal.

It is this spiritual perception of Scripture, which lifts
humanity out of disease and death and inspires faith.

Christian

3 Science separates error from truth, and breathes **Scriptural**
through the sacred pages the spiritual sense of **perception**
life, substance, and intelligence. In this Science, we dis-
6 cover man in the image and likeness of God. We see that
man has never lost his spiritual estate and his eternal
harmony.

6 | SH 430:9-11

9 Belief in sickness and
death, as certainly as belief in sin, tends to shut out the
true sense of Life and health.

7 | SH x:19

Few invalids will turn to God till all
physical supports have failed, because there is so little
21 faith in His disposition and power to heal disease.

8 | SH 145:31

The theology of Christian Science includes healing
the sick. Our Master's first article of faith propounded
146:1 to his students was healing, and he proved his faith by
his works. The ancient Christians were healers. Why
3 has this element of Christianity been lost? **How healing**
Because our systems of religion are governed **was lost**
more or less by our systems of medicine. The first idol-
6 atry was faith in matter. The schools have rendered
faith in drugs the fashion, rather than faith in Deity. By
trusting matter to destroy its own discord, health and
9 harmony have been sacrificed. Such systems are barren
of the vitality of spiritual power, by which material sense
is made the servant of Science and religion becomes
12 Christlike.

9 | SH 351:2

When we lose
3 faith in God's power to heal, we distrust the **Truth a**
divine Principle which demonstrates Christian **present help**
Science, and then we cannot heal the sick. Neither can
6 we heal through the help of Spirit, if we plant ourselves
on a material basis.

10 | SH xi:1-14

xi:1 Many imagine that the phenomena of physical heal-
ing in Christian Science present only a phase of the
3 action of the human mind, which action in some unex-
plained way results in the cure of disease. On the con-
trary, Christian Science rationally explains that all
6 other pathological methods are the fruits of human
faith in matter, — faith in the workings, not of Spirit,
but of the fleshly mind which must yield to Science.
9 The physical healing of Christian Science results

now, as in Jesus' time, from the operation of divine Principle, before which sin and disease lose their reality in human consciousness and disappear as naturally and as necessarily as darkness gives place to light and sin to reformation.

11 | SH 298:8-12

What is termed material sense can report only a mortal temporary sense of things, whereas spiritual sense can bear witness only to Truth. To material sense, the unreal is the real until this sense is corrected by Christian Science.

Truth's
witness

12 | SH 425:21-26

God is more to a man than his belief, and the less we acknowledge matter or its laws, the more immortality we possess. Consciousness constructs a better body when faith in matter has been conquered. Correct material belief by spiritual understanding, and Spirit will form you anew.

13 | SH 23:16-31

Faith, if it be mere belief, is as a pendulum swinging between nothing and something, having no fixity. Faith, advanced to spiritual understanding, is the evidence gained from Spirit, which rebukes sin of every kind and establishes the claims of God.

In Hebrew, Greek, Latin, and English, *faith* and the words corresponding thereto have these two definitions, *trustfulness* and *trustworthiness*. One kind of faith trusts one's welfare to others. Another kind of faith understands divine Love and how to work out one's "own salvation, with fear and trembling." "Lord, I believe; help thou mine unbelief!" expresses the helplessness of a blind faith; whereas the injunction, "Believe . . . and thou shalt be saved!" demands self-reliant trustworthiness, which includes spiritual understanding and confides all to God.

Self-reliance
and confidence

14 | SH 285:32

It is essential to understand, instead of believe, what relates most nearly to the happiness of being. To seek Truth through belief in a human doctrine is not to understand the infinite. We must not seek the immutable and immortal through the finite, mutable, and mortal, and so depend upon belief instead of demonstration, for this is fatal to a knowledge of Science. The understanding of Truth gives full faith in Truth, and spiritual understanding is better than all burnt offerings.

15 | SH 487:13-18,21-23,25-26,30-1; 488:7-13

Question. — You speak of belief. Who or what is it

that believes?

15 *Answer.* — Spirit is all-knowing; this precludes the
need of believing. Matter cannot believe, and Mind
understands. The body cannot believe. The **Understanding**
18 believer and belief are one and are mortal. **versus belief**

21 Mere
belief is blindness without Principle from which to ex-
plain the reason of its hope.

The Apostle James said, "Show me thy faith without
thy works, and I will show thee my faith by my works."

30 This faith relies upon an understood Principle. This
Principle makes whole the diseased, and brings out the
488:1 enduring and harmonious phases of things.

The Hebrew and Greek words often translated *belief*
differ somewhat in meaning from that conveyed by the
9 English verb *believe*; they have more the sig- **Belief and**
nificance of faith, understanding, trust, con- **firm trust**
stancy, firmness. Hence the Scriptures often appear in
12 our common version to approve and endorse belief, when
they mean to enforce the necessity of understanding.

16 | SH 297:20-24

Faith is higher and more spiritual than belief. It is
21 a chrysalis state of human thought, in which spiritual
evidence, contradicting the testimony of mate- **Faith higher**
rial sense, begins to appear, and Truth, the **than belief**
24 ever-present, is becoming understood.

17 | SH 368:10-14

Against the fatal beliefs that error is as real as Truth,
that evil is equal in power to good if not superior, and that
12 discord is as normal as harmony, even the hope **Results of**
of freedom from the bondage of sickness and **faith in Truth**
sin has little inspiration to nerve endeavor.

18 | SH 278:32-5

Which ought to
279:1 be substance to us, — the erring, changing, and dying,
the mutable and mortal, or the unerring, immutable,
3 and immortal? A New Testament writer plainly de-
scribes faith, a quality of mind, as "the *substance* of things
hoped for."

19 | SH 125:12-17

12 As human thought changes from one stage to an-
other of conscious pain and painlessness, sorrow and
joy, — from fear to hope and from faith to understand-
15 ing, — the visible manifestation will at last be man gov-
erned by Soul, not by material sense. Reflecting God's
government, man is self-governed.

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